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AREO

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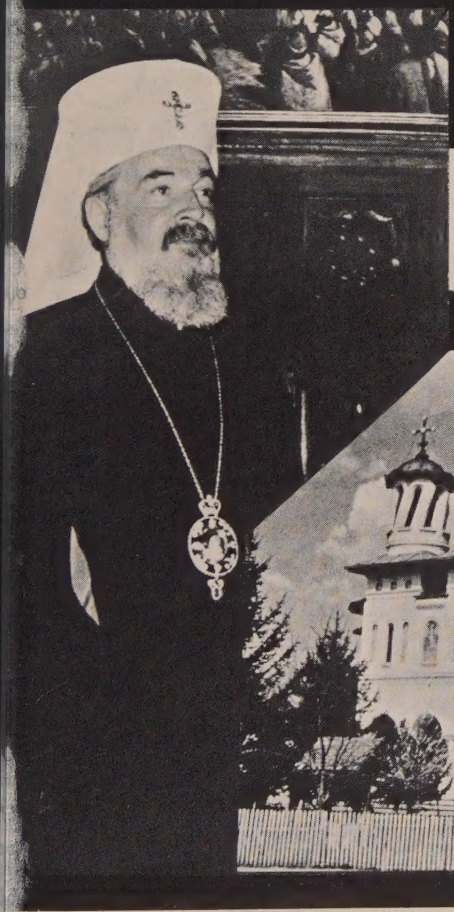

Patriarch Cyril of Bulgaria

Newly built Orthodox Church in a village near Bucharest, Rumania (below).

Cover Story

THE ORTHODOX CHURCH IN BULGARIA AND RUMANIA. In a recent report by Francis House, an associate general secretary of the World Council of Churches, an 'impressionistic' view of the Orthodox Church in Bulgaria and Rumania was given. In the words of Mr.House: 'According to the most recent statistics, an estimated 72% of Rumania's 16,000,000 and 88% of the 7,000,000 persons in Bulgaria belong to the Orthodox Church. These figures have meant that despite political changes, most of the outward forms of church life remain unaltered. Practically all the churches are open. The clergy still walk thru the streets in their cassocks. Many of the church leaders and theological professors have studied abroad.

In Bulgaria, all members of the inner Holy Synod were already bishops before the last war. Some theological books and reviews are published. Seminaries and institutions for higher theological studies continue, though the former are reduced in number and the latter are separated from the universities. Monasteries and convents are open; though, in Rumania, as the result of the strict enforcement of church discipline, two-fifths of the monks and nuns have been sent back to their villages. (continued on page 23) -

AREO

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in accordance with a progressing American Life

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VOLUME 7 NUMBER 7

SEPTEMBER *1961*

RNS
COVERS THE WORLD

AROUND THE WORLD WITH THE CHURCH

FOREIGN

WCC AIDS ORTHODOX THEOLOGICAL ACADEMY AT HALKI. The Sacred Academy of Theology, on Halki Island, near Istanbul is under the direct supervision of the Ecumenical Patriarchate of Istanbul (Constantinople), which is the recognized spiritual center of Eastern Orthodoxy thruout the world.

For centuries, young students at the Academy have shivered at their studies; thru the courtesy and generosity of the World Council of Churches this has been remedied - an up-to-date heating system, costing some 500,000 Turkish lire, has recently been presented to the Academy

Halki College, or Academy, is really the 'Eton' of Orthodoxy. It is built on the ruins of a Ninth Century monastery where St. Photius, the famed Patriarch and protagonist of Orthodoxy, once set up a school. Today, students are attracted to it from all over the world; currently, there are students from Finland, Britain, U.S., France, Germany, Uganda, and Abyssinia.

The chief purpose of the Academy is to train priests; the entire four year course is directed to this end. Many of the staff hold important posts in the hierarchy; the Patriarch, himself, has his summer residence at the college.

The students worship in one of the most glorious chapels in Christendom; this chapel is a fabulous sight when the light from the huge chandeliers glitters on the astonishing amount of gold lavished on the wondrous, carved screen, the imposing pulpit, and the Patriarch's throne.

The icon screen is covered with many sacred Byzantine icons of great beauty; in fact, some of the most valued icons in the world are housed in this chapel.

To accustom the student-ordinands to the elaborate ritual and order of services of the Orthodox worship life, they take part in the chapel services; on occasion, the ordained wear some of the highly-prized vestments from the Halki Treasury. These include heavy gold crowns, encrusted with precious stones; magnificently embroidered stoles, dalmatics, phelonians, omoforians, and other ecclesiastical garb; and a fine array of enamelled crosses and panagias, studded with jewels of all sorts.

With this richness of ritualistic worship, however, ends the sumptuous life of the student. Their life, for four years, is made up of a simple and hard existence. Sleeping in dormitories, the 70 students are subjected to a strict discipline and intensive study program. Their life could be called a composite of the monastic and seminary existence. For instance, an example of the degree of work required is shown in the rule that each student must master Greek, French or English, and Turkish. One third of the lectures, by law, are given in Turkish.

A famous library, now housed in a new building, lends the students a great deal of help in their research after source material. (Many of the volumes in this library also came from the WCC.ED.)

At the conclusion of four years, the student is required to prepare a thesis for a B.Th. degree, which is conferred on him by the Patriarch. Following this, the graduate becomes a deacon for

as long as seven years before being ordained a priest.

To mitigate the harshness of the rigours of the student's life, the WCC installed the central heating, which now provides hot water and warmth thruout the cold Turkish winter season.

- The Orthodox Church is one of the 176 members of the WCC. - ED.

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ECUMENICAL PATRIARCHATE 'RECOGNIZES' BULGARIAN PATRIARCHATE. Ecumenical Patriarch Athenagoras of Istanbul (Constantinople), supreme leader of Eastern Orthodoxy, has officially recognized the Patriarchate of the Bulgarian Orthodox Church, as well as the 1953 'illicit' election of Metropolitan Cyril (see cover for photo) as its Patriarch.

This action heals a rift between the two bodies that began eight years ago. At that time, the Bulgarian Church Synod elected Metropolitan Cyril as Patriarch; this was in open defiance to the Ecumenical Patriarchate, to whom the Bulgarian Church was regarded as only an 'exarchate'. To 'punish' the offender, the Ecumenical Patriarchate broke off relations with the Bulgars and informed all autocephalous Orthodox Churches that the act was un-canonical and schismatic.

Now, after eight years, relations have been resumed. As 'Apostolos Andreas', official organ of the Ecumenical Patriarchate, said - the Patriarchate 'as the elder sister of all Orthodox Churches wishes that love and accord be existent among all her sister Churches'.

The Greek Radio also reported the 'recognition' as having been 'initiated' by Patriarch Alexei of Moscow during his recent visit to Istanbul last winter.

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PAPAL DELEGATION VISITS ECUMENICAL PATRIARCH ATHENAGORAS. A two-man papal delegation from Rome visited Ecumenical Patriarch Athenagoras, supreme leader of the Eastern Orthodox peoples, at his residence in Istanbul, last June. They conferred with him on subjects relating to Roman - Orthodox relations, as well as to the forthcoming 2nd Vatican Council.

The visitors were Archbishop Giacomo Testa, president of the Pontifical Ecclesiastical Academy; and Father Alphonse Russ, dean of the Pontifical Institute for Oriental Churches. On their visit, the local Papal Internuncio to Turkey accompanied them; he is Archbishop Francisco Lardone.

The three Romans then visited the Orthodox Theological School (q.v.- story above) on the Isle of Halki, Sea of Marmora; there they attended a luncheon given them by the school's principal.

Later, the Patriarch sent four Orthodox hierarchs to return the legates visit by calling on them at the Papal Internuncio's office in Istanbul. The four prelates were: Metropolitans Chrysostom of Neocesarea, Meliton of Imbros, Chrysostom of Myron, and Archimandrite Symeon (sec'y. of the Holy Synod).

- Queried by 'To Vima', daily newspaper of Athens, the Ecumenical Patriarch disclosed he had been 'ready' to pay a visit to Pope John at the Vatican, even as he had announced in December, 1959, while touring the Middle East; however, he said, such a visit was to be made 'only' if the Pope would agree to make a return visit to his Patriarchate. The Patriarch clarified further by saying that the Pope had not even done the courtesy of responding to his invitation and hence any 'visit to Rome must now be considered as non-existent'.

- Thru further inquiry, 'To Vima' learned that the Patriarch also felt that Rome was not interested in sincere attempt at removing 'doctrinal differences'. In his words: 'The possibility of removing doctrinal differences lies in sincerity, reciprocity and love. If reciprocal sincerity and love should prevail from the other Churches as well, then a union would be easily possible, and, as a consequence, an Ecumenical Council would be convoked with heads of all Christian Churches sharing equality of honors.'

N-ORTHODOX CONFERENCE ON RHODES CONVENES SEPTEMBER 24th. Some 130 legates or representatives from all the various Orthodox Patriarchates, autocephalous, autonous, and Minor Eastern Churches will gather on the Isle of Rhodes, Sunday, Sept. 24th, for ne week period; during the week a wide range of subjects will be discussed (see pages 21 - for the complete, detailed agenda - ED.).

the words of Patriarch Athenagoras: 'The Rhodes meeting will proceed with unlimited cou-ge in the preparation of the next Inter-Orthodox Council and in projecting the importance of stern Orthodoxy in relation to the World Council of Churches and other Christian groups. e significance of this meeting consists in the fact that representatives of all the Orthodox urches will meet around the table to discuss all problems concerning world-wide Eastern thodoxy.' Following the Rhodes meeting, he added, special committees will be organized to cide what matters should become a part of a greater agenda for an actual Inter-Orthodox uncil. He stressed, once again, the vital difference between the terms 'union' and 'unity' in y dialogue or discussion on that matter('union' signifying a uniting into one; 'unity' meaning rmony, accord, and conformity between any two or more bodies. - ED.)

ree hierarchs and one professor of theology will represent each of the autocephalous bodies; e autonomous bodies will be allowed one hierarch and one theologian; the Minor Eastern dies (Armenian,Coptic,etc.) will each be allowed two hierarchs and one theologian.

ficial languages of the Conference will be Greek, Russian, and Arabic. Rhodes Radio will oadcast the actual,concluding message of the assembled delegates. Both Rome and the WCC ve been invited to send observers.

Metropolitan Maximos, head of the Pan-Orthodox Dep't. of the Ecumenical Patriarchate, plained: The Rhodes meeting is the first of three; its major task is to merely prepare the sic study material and agenda for the second meeting. The second meeting, known as the e-Synod, will grapple with the substance of the issues covered in the agenda. The last, and rd meeting, known as the actual Synod, will be attended by only the heads of the various urches and patriarchates; they will make the final decisions on the issues involved. The te as to when the second and third meetings will be held is an unknown quantity.

- The 18th International Conference of Old Catholic Bishops, convened about every four years, was called for Sept.20-25,1961, in Haarlem, Holland. Anglicans, Eastern Orthodox, and Old Catholics were all invited. The main theme of the Conference revolved on the Liturgy; this has four divisions: 1.function of the Bible in liturgy 2.religious life as used in the home 3.renewal of the liturgy 4.religious life of the individual as related to the Church. The Ecumenical Movement, and Eastern Orthodoxy, were essential components of the agenda. (The first Old Catholic bishop of Haarlem was appointed in 1561; just 400 years ago.-ED.)

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OLIVIAN CONGRESS RATIFIES CATHOLICISM AS 'STATE RELIGION'. A new consti-tion, confirming the status of Roman Catholicism as the official religion of the State, was rati-ed by the Congress, La Paz, Bolivia, after two years of discussion.

rticle 3 of the constitution declares that the State 'recognizes and supports the Catholic,Apos-lic and Roman religion'. At the same time, the constitution 'says' it guarantees 'the public xercise of all other cults'.

- The establishment of Buddhism, as the State religion of Burma, was endorsed by both the Houses of Congress in that country by landslide margins. The Roman Catholics had fought the legislative action fiercely; their argument was that 'State religions' discriminate.

- In Austria, after 100 years of struggle, the Evangelical Church has finally been granted legal protection for officials, congregations and institutions; recognition has also been accorded their peculiar religious garb. The new law, which supersedes the 'Protestant

Charter of 1861', also grants the Evangelicals, who number nearly a half million and comprise more than 90% of the Protestant Community in Austria, the right to raise money from their membership; the State will also give a grant, annually, of some $215,000 to the Evangelicals.

- National Catholic Church of the Cuban State is planned, according to Catholic sources in Mexico. The Catholic sources said this is evidence that 'religion is to be exterminated' with such enforced 'State religion' methods. The Cubans say, however, that they desire to free the people from the 'influence of the imperialist Catholic Church of Rome'. They cite how they recently found 672,000 pesos in the possession of Archbishop Luis Centoz, Papal Nuncio to Cuba; they termed him an 'insatiable miser'.

LEADERS OF RIVAL RUSSIAN ORTHODOX SECTS MEET AT LAMBETH. Thru circumstances beyond their control, leading elements of two rival Russian Orthodox Church groups met at a garden party held by the new Archbishop of Canterbury at Lambeth Palace in England.

From left to right are Bishop Nikodim of the United Kingdom's Russian Orthodox Church in Exile, shown talking with Archbishop Nikodim of Podolsk and the Patriarchate of Moscow; and Archimandrite Ambrosios, exiled in Britain, and Archpriest K. Ruzhitsky of the Patriarchate o Moscow.

- The so-called 'exile' group has had Moscovite agents active within their ranks. One of these, not too long ago, was 'rewarded' for his 'work' by being made a bishop in the Moscovite group. - ED.

- Dr. Ramsey was enthroned last June 27th as the 100th Archbishop of Canterbury, replacing the retiring Dr. Geoffrey Francis Fisher. - ED.

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CYPRUS ORTHODOX CHURCH TO GIVE CHURCH LANDS TO NEEDY FARMERS. The Greek Orthodox Church in Cyprus has taken action to see that its land holdings are given to needy Cypriote farmers on a long-term repayment basis.

The announcement was made by Archbishop Makarios, head of the Church and first president

he Republic of Cyprus. He said the decision was a part of his promise to parcel out land armers under a new five-year program.

Pope John, who recently praised pilgrims, who make 'sacrifices' to come to Rome, had no comment to make regarding the possibility of Rome parceling out some of her vast land holdings to the poor and needy thruout the world. The Pope termed himself as being the 'father of a large Christian family', but said nothing of aiding his 'prodigal sons'.

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TIVE SECTS 'MUSHROOMING' IN AFRICA. Africa is presently witnessing a mushroom wth of native sects, in which attempts to 'Africanize' Christianity are blended with superstius beliefs and old tribal customs.

common sight in many of the cities is a gathering of Africans in a vacant lot on a Sunday aftnoon; dressed in white, with colored sashes, they shuffle or stamp their feet around a man t beats the tom-tom. White robes, crosses and stars worn by the leaders, weird chanting, bongo of the drums, and the use of 'oracle tongue' for communication with the angel spirits all these reveal the 'Africanization' of Christianity. The sect leaders are extremely numous; in Johannesburg, for instance, there are some 2,345 sects.

ny of the leaders, or 'prophets', are 'professional'. For instance, in Ghana, 'Chief' Lekhanae, head of the Zion Christian Church, uses a tin bath for collections among his followers, to om he grants dispensation to practice polygamy. Today, he owns the most luxurious fleet of erican cars, a new 'Jerusalem' with Cathedral, bus services, shops and factories. He also s a 24-carat tie for use during ceremonials. He differs, however, from Rev. Nkonyane.

v.Nkonyane of the Christian Catholic Church of Zion believed he could fly to heaven like a d. He made some wings of feathers and wood and assembled his congregation on a cliff edge. 'flew' down to the bottom with a crash, injuring himself badly.

ch 'prophet' has his own 'tongue', in which he 'talk s'. No two prophets use the same 'tongue' prophet can 'understand' another prophet's 'tongue'. Whites, who have attended meetings of rious prophets, say that they cannot understand either, except occasionally they hear phrases ch as 'ham and eggs', 'give me a mixed grill', and the 'four-thirty bus to Molefe'.

The government of Ghana recently issued a 'white paper' proposing legalization of polygamy and 'common-law' marriages. Under the proposal, a man might have one 'legal' wife, but other 'common-law' wives. (Apparently the government officials have been listening to 'Chief' Lekhanyane. - ED.)

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NGO HOSPITALS SWAMPED WITH PATIENTS AND 'DOCTOR SHORTAGE'. Protant mission hospitals in the Congo are suffering from a serious lack of doctors and a choking w of patients.

fore independence, the Congo had 750 doctors (1 to each 20,000 people). Today, there are only 0 in the entire country. Government hospitals are 'unloading' their patients on the 45 Protesnt mission hospitals. As a result, the missions are badly under-staffed and lacking in suffient drugs and medicines. Main shortages are in anti-malarials, worm medicines, iron for emia, and aspirin.

major part of the increased flow of patients is due to the estimated 150,000 Angolan refugees, o have fled before the savagery of the Catholic legions of Portugal, that are laying waste to native villages of northern Angola.

An interesting sidelight to hospital care in the Congo is revealed in the fact that none of the hospitals, except one, serves any food to their patients. Each patient must bring along a 'helper', who cooks for him and looks after his general needs. The 'helpers' are usually wives or sisters.

MISSIONARY SAYS THAT ANGOLA IS DESTINED FOR 'MORE BLOODSHED'. Rev. Malcom McVeigh, 30-year old agricultural missionary that fled from Angola last June 30 said that inasmuch as the Portugese government will not bring about a reform in 're-thinking' Angola is destined to produce '....more and more bloodshed'. He said the true cause of the rebellion has been the growing desire for independence by Angolans, plus the abusive suppression of the people by the Portugese. He said that the rebellion is not Communistic, nor is it foreign-inspired, and that it is a mistake to so judge it.

The clergyman said that the only solution left is to place the country under U.N. trusteeship. As to the victims, he stated that the Portugese especially picked on the non-Catholics - missionaries, Angolan pastors, and church members. He said the Portugese called these people as the 'instigators'; the missionary said this was definitely not true. He said the Portugese showed that the Protestant missions were not attacked by the rebels and used this as their 'proof' that they were the 'instigators'. The missionary explained that the reason the missions were not attacked by the rebels was because the missions represented education and the hoped-for 'way of life'; the Portugese colonialists, on the other hand, represented all that the rebels hated, namely: - the 'existing order'.

- Angolan-Portugese police release American Methodist missionary after holding him incommunicado for 28 days. The Rev.R.E.Noah of Palco,Kan., was released last month and immediately left Angola for Geneva. His imprisonment closely parallels that the arrest of Dr.F.Olin Stockwell by the Chinese Communists in 19 52(he was held 23 months). The Board of Missions reports that of 157 workers in Angola, Luanda region, 21 pastors have been murdered by the Portugese, 26 are in prison, 34 are still free, and the whereabouts of 76 is unknown. Casualties of lay members is not known.

- British missionary, Dr.Cecil Scott, was arrested in Lisbon by Portugese and held for 36 days without charges. The police said they detained him for 'questioning'.(The Russians use the same practice when they'detain' American soldiers for weeks and months in East Germany.-ED.)

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ISRAEL REFUSES VISA RENEWAL TO CHURCH OF CHRIST MISSIONARY. The government of Israel refused to issue a visa renewal to Church of Christ missionary R.T.Henley of Chattanooga,Tenn., last summer.

Mr.Henley said: 'This is definite discrimination against Churches of Christ, since no other group in the country has ever been asked to such a thing*'(*they were asked to operate on an indefinite status). He added that he had not engaged in anything contrary to the laws of Israel and that the 'American Consulate General....well knows that the Ministry of Interior is playing a game with the church in the hope of gaining new votes in the August 15th general election.The religious parties are opposed to all missionary activity in the country....They should like to sweep the country clean of Christian contamination'.

Extensive publicity was focused on the small Church of Christ in Jerusalem, last July, when Jewish fanatics regularly disrupted services by hurling stones, with little effective restraining action from local police. The congregation numbered a 'threatening' total of 34 Christians.The police Inspector stated that the students from the Yeshiva (school of Jewish religion) had been instrumental in causing the affair; he said the students considered the church as a 'danger' to the Jewish community.

- A violent clash also took place on election day, Aug. 15th, between Moslem and Greek Orthodox villagers in Galilee. Moslems attacked the Orthodox village of Beaneh,where they burned houses and attacked the Eastern Orthodox church, desecrating crosses and icons; in addition, one Moslem was killed trying to attack the village. In the election, three Arab Christians were elected to the 120-man parliament of Israel - a Protestant Episcopal, an Eastern Rite Catholic, and an Eastern Orthodox. - ED.

W ENGLISH BIBLE CONDEMNED BY SOUTH AFRICAN CHURCH. The new translation he English Bible was denounced by 'Die Kerkblad', official organ of the Dutch Reformed rch, Capetown,S.A., as one 'wherein the truth is replaced by lies, and the fundamentals of faith undermined and torn out'.

are concerned here with an abominable assault on the truth of God's word. It is a Bible pted to, and twisted to, heresy....' In addition, 'Die Kerkblad' said that Rome was 'parrot- in the new translation and thus 'the Church of Rome is delighted with this translation'.

Another assault was also made on the translation, this by 'Firm Foundation', an American publication. It stated:- merely another translation and can be used as a 'commentary', but that the King James is still THE translation to be relied on. It gave examples of phrases that caused confusion: 'Saint and Sanctify and Sanctification have been completely eliminated'; 'the term Christ has disappeared from the four Gospels and from Acts, with but a single exception(John 20:31). In its place we have 'the Messiah'. By no stretch...can translators.....translate the Greek word for 'the Christ' as 'the Messiah'; 'when translators take such liberties as to attempt to translate the thought, rather than the speech of the writer, we have a commentary - nothing else.'

In Athens, Greek Minister for Justice issued a directive ordering enforcement of constitutional provisions banning the translation and publication of the Bible in any language other than original Greek. He said the order was aimed at protection of the original Greek from 'alterations by religious heretics'.

In Ethiopia, after 20 years of research, a revised version of the Scripture has been issued in Geeze, the ecclesiastical language of the Coptic Orthodox Church of Ethiopia. A copy of it was presented, last month, to President Eisenhower, at his farm, by Berhanu Dinke, the Ethiopian Ambassador to the U.S., on behalf of Emperor Haile Selassie.

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MANIAN PATRIARCH OFFERS SCHOLARSHIPS TO AMERICAN SEMINARIANS. In the st interview granted to an American newsman in many years, Patriarch Justinian of the Rumn Orthodox Church made a point to offer scholarships to American young men, who wish to come priests in the Orthodox Church. The interview was held in Bucharest, and Theodore drica reported the story in the Cleveland Press in July of this year.

. Andrica stated that the Patriarch asked intensive questions about the condition and state of Orthodox Church in America and also pointed out that the Rumanian Church was completely onomous, Christian, and Orthodox. He did concede, however, that the churches are now being aired at government expense, and also that the priests' salaries are paid by the government.

he two-hour interview in the patriarchal residence on Parliament Hill, Mr. Andrica tells of ng received by the Patriarch in the presence of his two vicars, Bishops Antim Nica and ctist Arapas, along with four other high-ranking priests and monks.

Ivan M. Czap, member of the Russian Orthodox Church, wrote a rather strong letter of disapproval to the editor, as a result of the news story; in his letter, Mr. Czap, who frequently lectures on various phases of Orthodox monasticism, said that he felt the Communist influence might well pervade the studies of any American, who would chance to accept such a scholarship, because the educational system of Rumania is based on the Marxist-Lenin philosophy. In addition, Mr.Czap raised the thought that the educators, being paid by the State, would have no choice but to follow 'the line' laid down for them.

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LIAN TOWN DEFIES ROME ON VENERATION TO ST. PHILOMENA. Even though Philomena has been stricken from the roll of Roman Catholic saints, the town of Mugnano Cardinale, near Naples, has announced, thru its mayor, that it intends to continue observher feast day with 'solemn' celebration, regardless.

gnano's mayor, Dr.Paolo de Lucia, said: 'the feast is going to be observed. As far as we

Mugnanesei are concerned, St. Philomena may not be touched. No historic revelation can stop our boundless devotion to our protectress'.

The relics of Philomena, also known as the Virgin Martyr, were transferred to the church at Mugnano in 1805, where a shrine was erected. The Sacred Congregation of Rites abolished Philomena last April, because, as they confessed, she had never really existed at all.

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DOG ATTENDS ROMAN MASS REGULARLY. Every morning, under a back pew at the Roman Catholic church of St.Peter in Malacca, Malaya, a black mongrel dog, named 'Jackie', can be found in prone posture, while his master attends Mass, also.

Marcus Carvelho, the dog's owner, says: 'I don't know why he does it, or what fun he gets out of it, but nothing will keep Jackie away from church. I have tied him up at home, locked him in a room, but, if he can escape, he will be at the church at the same time I arrive.'

- Question? - A 'miracle'? or training?

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ABBE'S BOOK ON CHRIST PLACED ON 'FORBIDDEN BOOK INDEX' OF ROME. A book on Jesus Christ, written by the vicar of famed Notre Dame Cathedral, Paris, and published under the Imprimatur of Maurice Cardinal Feltin of Paris, has been placed on the Church's Index of Forbidden Books.

The author, Abbe Steinman, greeted the announcement with astonishment. He commented: 'I just don't understand it'.

Unofficial sources at the Vatican said the good Abbe and Cardinal erred in allowing the book to contain the idea that Jesus was a 'human being.' The Abbe was also termed a 'revolutionary'.

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NUNS BAPTIZING INFANTS SECRETLY IN ITALIAN HOSPITALS. 'La Luce', the official publication of the Italian Waldensian Church, has charged that nuns in Italian hospitals baptize infants into the Catholic Church without parental authority or knowledge.

In a front page story, entitled 'Beware of Clandestine Baptisms in Hospitals', the publication said it had received several reports of such incidents, in which 'nuns in hospitals...have repeatedly baptized with great speed, newly-born without....authorization from parents'. In addition, nuns at a Turin hospital have refused to allow infants to be released from maternity until parents have produced Catholic certification of baptism.

'La Luce' termed these acts as 'open violations....of the Constitution'.

- The Waldensian body was formed about 1179 by Peter Waldo, a Lyon merchant. It stresses a primitive pureness of living and opposes the ritualistic practices and dogma of Catholicism. - ED.

- In medical history, nuns also used to baptize unborn, while still in the womb, if they feared it would die before, or during, birth. The technique is elaborated on in medical archives. - ED.

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INDIA'S CATHOLICS ASK 'BACKWARD' RATING TO QUALIFY FOR STATE AID. In a most unusual act, the Mysore Catholic Action Society (Bombay,India) has petitioned the State to reclassify Catholics of India as a 'backward community'.

This seemingly peculiar request was spurred by a government commission's ruling that the Catholic community must be considered an 'advanced community'; by this ruling, Catholics

e no longer entitled to any preferential treatment from the national government.

der Indian law, communities recognized as 'backward' are entitled to financial aid from government.

The Catholic teaching has always been that their Church community has the 'only true way to salvation', but, as a perversion of St. Paul's words: 'Unto the Jews I became as a Jew; to them under the law, as one under the law; to them without the law, as one without the law; to the weak, became as I as weak; I am made all things to all men;...and this I do for the Gospel's sake...'(I Cor.9:20-23).(Paraphrased as: 'anything to obtain our end'.)

The treasurer of the Franciscan Educational Conference, Fr.Irenaeus Herscher, recently disclosed that Canadian friars, of the Order, are now using 'credit cards' for travel,etc. Where credit cards have no value, he said, they use charge accounts. Asked why?, he said: 'But, you must understand - the friars are never, never allowed to touch money; they have a vow of poverty; they must divest themselves of all worldly things, even as did St.Francis'. (The good Franciscan did not respond to a question as to why the friars did not wear gloves to avoid 'touching money'. In India, the Church is adjudged 'advanced', but claims she is 'backward'; in Canada, the friars are 'backward' but demonstrate they are 'advanced'.-ED.

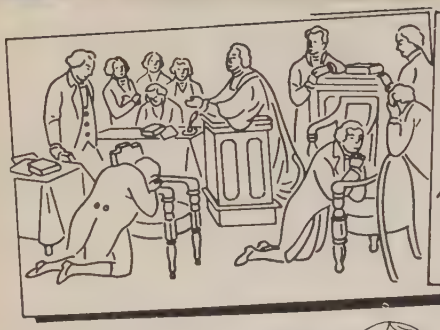
DOMESTIC !

RCHBISHOP IAKOVOS DEDICATES NEW FRANK LLOYD WRIGHT CHURCH. On July 2nd, chbishop Iakovos officiated at the dedication of the newly opened Annunciation Greek Orthodox urch, Milwaukee, Wis. He was assisted by the pastor, Fr.E.N.Vergis, and a contingent of liests from surrounding states.

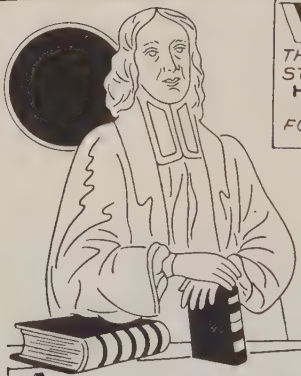
riking and unusual in appearance, the new church, situated on a 20-acre plot in the suburbs of ilwaukee, cost close to $1,250,000 to build. The church seats 800, with accomodations for 700 nquet seating, in the wing, and a school capacity for 300 children.

RELIGIOUS REMARKABLES - - - By Scheel

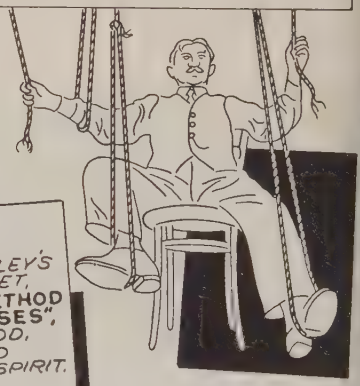
T. M. REG. U. S. PAT. OFF.



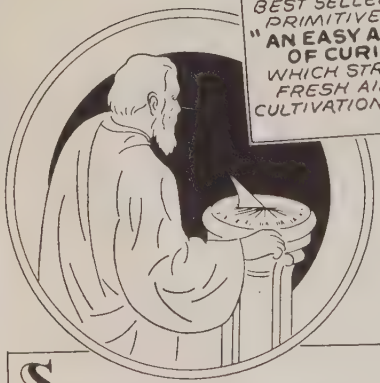
The FIRST PRAYER WAS OFFERED IN CONGRESS ON SEPT. 5, 1774. IT ESTABLISHED A CUSTOM FOLLOWED TO THIS DAY BY BOTH HOUSES OF CONGRESS.



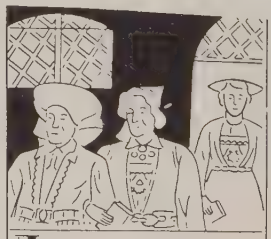
WHEN JAMES CAPES BECAME THE SOLE CHIMER OF THE FIVE BELLS OF ST. ANDREW'S CHURCH, NORFOLK, ENGLAND, **HE USED HIS HANDS, FEET AND ONE ELBOW TO TOLL THE BELLS** THAT FORMERLY TOOK THREE MEN TO RING.



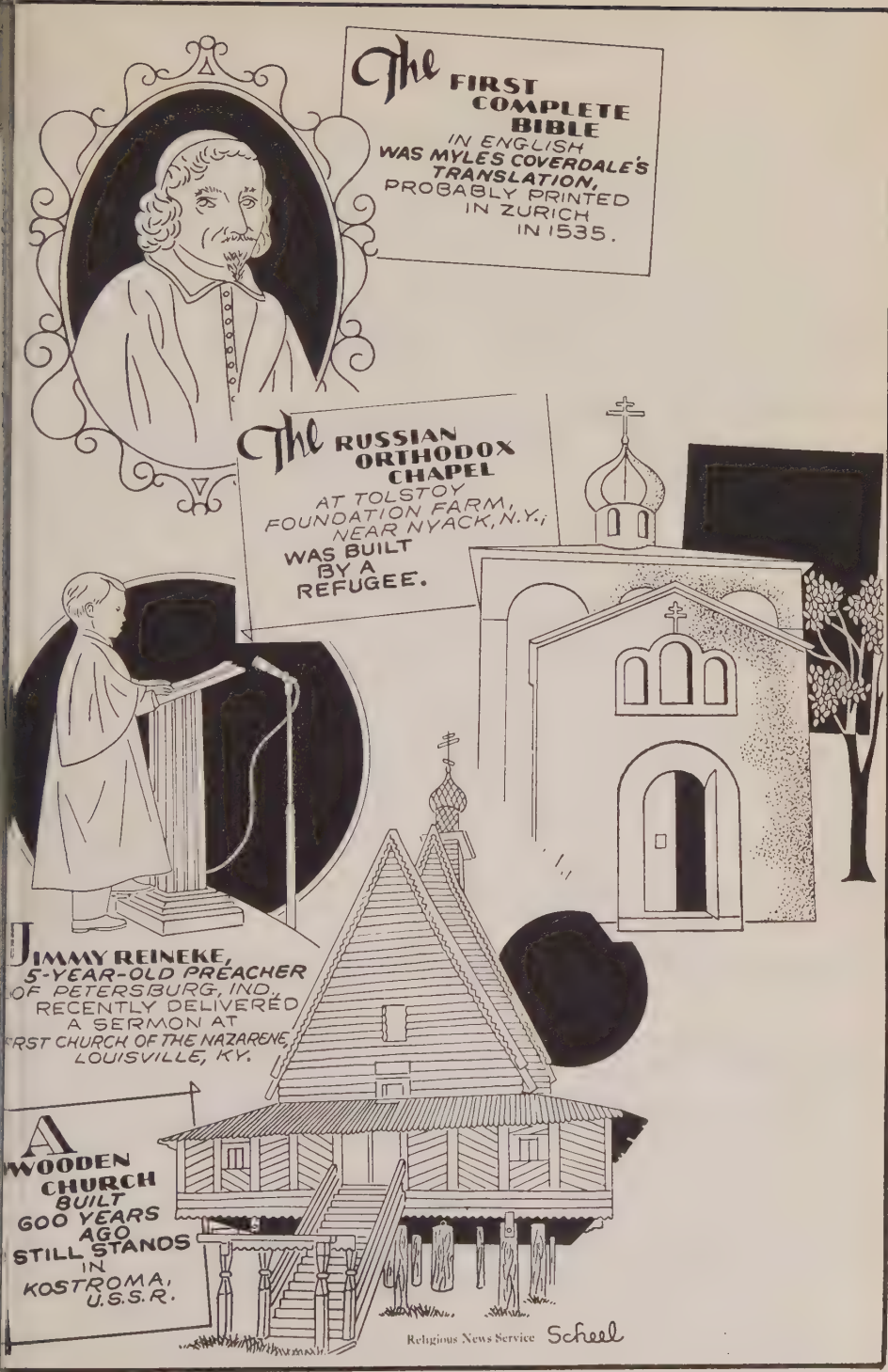
AN 18TH CENTURY BEST SELLER WAS JOHN WESLEY'S PRIMITIVE MEDICAL BOOKLET, **"AN EASY AND NATURAL METHOD OF CURING MOST DISEASES"**, WHICH STRESSED PLAIN FOOD, FRESH AIR, EXERCISE, AND CULTIVATION OF A CONTENTED SPIRIT.



SUNDIALS ***WERE USED IN BIBLE TIMES.*** THE SUNDIAL WAS USED IN BABYLON AS EARLY AS 2000 B.C. THE DIAL OF AHAZ IS MENTIONED IN THE BOOK OF KINGS.



IN 1793, A CHURCH ***WAS BUILT,*** **OF PAPIER-MÂCHÉ** AT HOR, NORWAY. IT SEATED 800 PEOPLE ***AND LASTED 37 YEARS.***


The FIRST COMPLETE BIBLE IN ENGLISH WAS MYLES COVERDALE'S TRANSLATION, PROBABLY PRINTED IN ZURICH IN 1535.
The RUSSIAN ORTHODOX CHAPEL AT TOLSTOY FOUNDATION FARM, NEAR NYACK, N.Y., WAS BUILT BY A REFUGEE.
JIMMY REINEKE, 5-YEAR-OLD PREACHER OF PETERSBURG, IND., RECENTLY DELIVERED A SERMON AT FIRST CHURCH OF THE NAZARENE, LOUISVILLE, KY.
A WOODEN CHURCH BUILT 600 YEARS AGO STILL STANDS IN KOSTROMA, U.S.S.R.
Religious News Service
Scheel

WIDESPREAD GROWTH IN ORTHODOX CHURCH CONSTRUCTION INDICATED. A samp study, in Church construction, reveals that the various Eastern Orthodox bodies in the U.S. a making a wide advance in a comprehensive building program.

The Romanian Orthodox Episcopate, for instance, at its annual meeting of the National Churc Congress last summer, reported a 'vast' building program to meet the growing needs of its parishes. This report was highlighted by the coming consecration, Oct. 1st, of the St. George Cathedral in Detroit, Mich., which will serve as headquarters for the Episcopate of the 50,0 member body; the new cathedral will have cost some $350,000, upon completion.

In Yonkers, N.Y., Holy Trinity Russian Orthodox Church will see the dedication of a new Edu ational Building, costing a quarter million dollars, this coming December.

The Serbian Orthodox Church received a gift of $250,000 from one of its members, last year A new Seminary, an administration building, and the establishment of Women's Monastic Cor munity have all been planned. The headquarters of this body is at Libertyville, Ill.; the propo Monastic Community will be at the 1,200 acre site, owned by the Church, near Erie, Pa.

The Greek Archdiocese, of course, shows the most energetic advance; some dozen, or more, new churches have been, or will soon be, dedicated. In Alexandria, Va., some 350 families ar developing plans for an edifice and school - five acres of land, costing $35,000, have been procured. The new Trinity Church, Concord, N.H., was dedicated over Labor Day. A $200,00 building program is underway in Mobile, Ala.; it will provide seating for 500. In Seattle, Was a new $150,000 Assumption Church is rising towards completion. The million dollar church Ascension, Oakland, Calif., has a 24-room school, with a $300,000 community center in plan ning stage; a office building and chapel will follow later. Annunciation Church, Providence, F will erect a new church to replace the $140,000 structure that was condemned for a highway. Manchester, N.H., was aided in fund raising by Archbishop Iakovos, last March, when pledge totaling $42,000 were made over one week-end. The more than 600 Greek families of Hartfo Conn., are commencing construction of a $500,000 church of St. George, this Fall, on a four acre site.

- Total church construction for the first seven months of 1961 is about 3% behind 1960, bu the annual, anticipated total is expected to exceed one billion dollars. As of July 31, 1961, total construction was $539,000,000. - ED.

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ARMENIAN CHURCH PLANS SEMINARY, FULL-TIME PAROCHIAL SCHOOL SYSTE Plans to establish the first theological seminary and first full-time parochial school system in this country, for the Armenian Apostolic Church, were made public recently.

The seminary will be built at a site to be chosen later, in cooperation with the California Diocese. The seminary will be geared to train priests, deacons, and choirmasters for servic in churches of the two, separate dioceses.

The Church also designated a committee to explore ways and means of establishing a full-tim parochial school system and to present the findings within twelve months.

- In the past, Armenian clergy have come from overseas, or they have been trained in loc seminaries of the Protestant Episcopal Church, with which the Armenian Church has friendly relations.

- The Armenian Church has two dioceses in this country: i. 100,000 members in the North American Diocese, that includes all North America, except California. ii. 60,000 membe in the California Diocese. Each Diocese has its own ecclesiastical Primate. The two Dioceses cooperate in matters affecting their good and welfare. The first establishment of the Armenian Church in this hemisphere was in 1889. The supreme spiritual jurisdict of the American branch is under Catholicos Vazken I of Etchmiadzin, Soviet Armenia.- E

- It should also be mentioned that the growth of the Armenian Church has been phenomenal

in North America. In the past three years, for instance, facts reveal that there were built or rebuilt more than half as many new churches as had previously existed during the first fifty years of the Armenian Church. There are presently more than fifty parishes in the two dioceses. - ED.

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nCIFICIST' LAY PREACHER'S $12,500 'FIND' ENHANCES WHITE HOUSE. A young lay eacher said he will use the profit from the sale of a treasured 'find' of old American wall- oer to further his work in the ministry; Peter Hill, 33, is active with Quaker and religious cificist groups - he is married and has a 2-year old daughter.

st April, Mr. Hill, who has an intense interest in religious history and a good knowledge of iques, heard that an old residence in Thurmont, Md., was to be razed. Having already rtly supported himself by 'finding' antiques in barns and old houses, he went to Thurmont l discovered a magnificent wallpaper hanging in the dark hall of the residence. Realizing was genuine antique paper, and of real historical value, he bought it for $50. Personally moving it with putty knife and chisel, he brought it back to Washington,D.C., where he show- it to the Cultural Historical Section of the Smithsonian Institute; it was pronounced to be a easure'. Mrs. Kennedy was informed of it and a transaction was quickly consummated that ought the young Mr. Hill the sum of $12,500. (A room at the White House will be decorated h the paper, which pictures scenes from the early 19th Century America, including Boston rbor, as it looked about 1800.-ED.)

r. Hill's comment: 'It was as if by Divine Guidance'.

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THODOX PATRIARCH BENEDICTOS OF JERUSALEM ARRIVES IN U.S. FOR VISIT. triarch Benedictos of Jerusalem arrived in the U.S. September 15th on a two month good- l visit. One of his chief purposes will be to strengthen ties and contacts with the Greek thodox Communities thruout the U.S.

uest of the Greek Archdiocese, the 69-year old prelate will be in constant contact with chbishop Iakovos; the Archbishop will give the Patriarch his earnest backing in the effort raise sufficient funds to accomplish the restoration of the Orthodox Shrine of the Basilica he Holy Sepulchre in Jerusalem's Old City - the Holy Sepulchre is jointly controlled by nan Catholic, Greek Orthodox, and Armenian Apostolic authorities, all of whom must share ost of the restoration.

ompanying the Patriarch were two archpriests, his personal physician, and four clergymen he Patriarchal staff.

his return trip to Jerusalem, the hierarch will visit with the Archbishop of Canterbury,and er European church leaders.

Born on the Isle of Samos in 1892, Patriarch Benedictos was elected to office in 1957, succeeding Patriarch Timotheos, who died the previous year. Vasilios Papadopoulos, the Patriarch's given name, came to Jerusalem in 1903, where he studied at the local seminary; ordained in 1920, he then went to Athens in 1921, at the request of the Synod, to study law, economics, diplomacy, and political science; in 1949, he was assigned to serve as the Metropolitan of Jerusalem. From 1947 he was chairman of the committee in charge of the Holy Sepulchre; he was raised to the archbishopric in 1951. - ED.

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LIGION GREATEST FACTOR IN FAMILY SIZE, SURVEY SHOWS. Religion provides a ter forecast than economic class or status in determining how many children a young Amer- n couple desire to have, a survey completed by Princeton University's Office of Population search disclosed in July.

Philip G. Sagi, Princeton sociologist, stated that two factors had immediate bearing:

i.the religion of the couple ii.how 'religious' the couple is.

'Very religious Catholics want four or five children. Jews want no more than two children. Protestants want three. In general, Americans want from two to four children in their familie His study, entitled 'Family Growth in Metropolitan America', showed that there is no appreci difference between rural and urban families, nor between economic statuses; but, there is a d inite guide-line, when religion is employed as the barometer.

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BILLY GRAHAM SAYS THEOLOGIANS 'CONFUSE' CLERGY. Evangelist Billy Graham told 450 clergymen to 'come back to the simplicity of the Gospel' and not let themselves be divided by the loose ideas of so-called leading theologians.

Speaking in Minneapolis, Minn., he said that the clergy tend to become confused and ineffectiv in trying to understand the theologies of such men as Paul Tillich, Reinhold Niebuhr, Karl Barth, Emil Brunner, Rudolf Bultmann, and Carl Henry. Each of these men, he noted, has a German background; he summarized this thought: 'Every few years a new theological system is developed by a new German'.

He reported that Dr. Henry, editor of Christianity Today, gave a lecture series at Union Theo logical Seminary, New York, which was a 'sensation.' Dr.Graham said that the word 'sensatio was defined to him, by a student that heard the lectures, as meaning something that 'nobody could understand'.

Perhaps the theologians are as guilty as the 'birds in the woods' -

'There were some sweet little birds in a wood,
Who sang hymns whenever they could.
What the words were about,
They never could make out:
But, they felt it was doing them good.'

* * * * * * *

CHRISTIANITY STRESSED AT ECUMENICAL YOUTH ASSEMBLY BY ORTHODOX. Wi more than 2,000 Protestant, Anglican, and Eastern Orthodox youth in attendance for the First North American Ecumenical Youth Assembly, Archbishop Iakovos issued a strong call for the youth to 're-orient' the Church toward 'new ideals....new, wider, and clearer perspective....a not towards new directives....which leave out the true vision of the true Church'.

'Remain faithful to your particular traditions and confessions and try to derive more faith an greater ecumenical consciousness. For....traditions and confessions are bridges, not walls o anti-ecumenical isolationism.....for, Christ came into the world, not to raise walls of partiti but to tear them down, and to bring into focus all customs, all traditions, all beliefs so that w may learn from one another and at the same time tolerate and love one another.....Independen and democracy in church and administration should in no way hinder our common witness, mi sion and faith', said the prelate.

Held at Ann Arbor, Mich., on the University of Michigan campus, late in August, some twenty two denominations had representatives present. The Russian Church was represented by six delegates under Fr. Borischevsky; the Greek Church had eight delegates. The Assembly was sponsored by the Canadian Council of Churches, National Council of Churches, World Council of Churches, and World Council of Christian Education.

Thruout the eight-day session, a different morning worship service was convened daily; the Eastern Orthodox morning service was officiated at by Archbishop Iakovos, at which the 2,00 delegates worshipped as one.

CORDINGS OF EASTERN ORTHODOX LITURGY AVAILABLE IN ENGLISH. For the st known time, in America, 12 inch, long playing recordings are now available in English guage. The recordings were done by Archimandrite B. Kazan, with the choir of St.Michael stern Orthodox Church, Louisville, Ky.

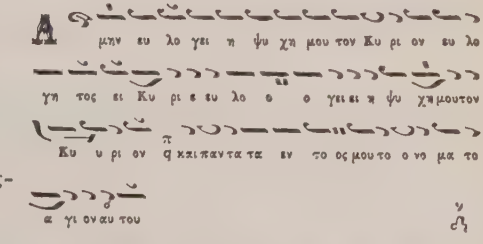
_ying for exactly one hour, the Liturgy of St.John Chrysostom appears on three sides of the inch, long-play records. Three other sides, of the three records, contain various hymns, ich are chanted in Greek, Arabic, English, Spanish, and French. A fourth record has since en done, also; it contains the Great Doxology, Doxastikon of Theotokos, and 'It is Truly...' l in English), and 'Inna Yusof'(Arabic), as well as the Doxastikon, also in Arabic; lastly, it the Greek rendition of 'Axion Estin'('It is Truly..').

ile the English recording has great value, it must be remembered that it done by non-fessional artists; this, however, does not detract from the importance of these works to average church, student, clergyman, seminary, library, or other interested individual or up.

The four records can be obtained for a total of $11.50; the three original records can be had separately for $8.50. A discount is given organizations that purchase in quantity. Such prices may be obtained by writing Fr. Kazan at 3328 Furman Blvd. Louisville 20, Ky. - ED.

Christos J. Bentas, a graduate student in the Classics and Music Dep't. at Tufts University, Medford,Mass. circularized the choirs of the Greek Orthodox Communities in America; this was a part of a national choir-music survey, the results of which will be published for public consumption. The survey, which was conducted in the form of a questionnaire, with ample room for personal comments by the recipients, elicited some information that was immediately made public: - i.That the Eastern Orthodox treasury of music, as far as the Western World is concerned, has hardly been touched. ii.That scholars be encouraged to transcribe and prepare authoritative editions of the great library of Byzantine music, which could then be used as a basis for composers to arrange scores for and in Western usage. iii.That 'mixed choirs', either a-capella or organ-accompanied, be the basis for Orthodox usage in churches. iv.That all Orthodox communities develop trained musicians to lead choirs.

When singing was first introduced into the Church, in the early centuries, the entire congregation participated.(As St.Jerome narrates: '..the congregation, in responding with an Amen,.....(sounded)....like the rumble of thunder'. Later, the church authorities decreed that only the clergy, assisted by choirs, singing antiphonally, could participate. That this original tradition must be brought back, is only common sense. Hence, the use of hymnals, in English, is paramount in the development of the American Church of Orthodoxy. The aim and end-purpose of sacred music is spiritual; it is for the purpose of eliciting and bringing forth the higher feelings of the worshipping public, as opposed to the lower, base emotions that accompany secular, popular music. A sample of what Byzantine musical symbols 'looks like', is here given -



The symbols, which look Arabic, do not give the exact note of a melody; they only denote whether the note is above or below the preceding symbolic 'note', or if it is the same note repeated. Thus, each voice can start on its own key, if sung individually, and proceed accordingly. If sung in unison, it proceeds from a harmonized pitch.

This same, ancient music has been put in 'western style' by several different Orthodox 'arrangers'. One of the foremost is that produced by Anastasiou; called - 'Greek- Byzantine Liturgical Hymnal', it contains the English Phonetic Pronunciation of the Original Greek Language. This hymnal was given the personal praise of the late Dimitri Mitropoulos. (It is available from AREO, 43 W. 90th Street, N.Y. 24,N.Y. for only $5.00,plus postage if money does not accompany order - Limited quantity of 5th Edition left.)

U.S. SENATE ASKED TO PASS RESOLUTION 'RECOGNIZING' EASTERN ORTHODOXY. Senator Alexander Wiley (R.-Wis.), pointing to the recent action of the Wisconsin State Legislature in extending official recognition to the Eastern Orthodox Churches as America's fourth Major Faith, has asked the Senate to act on a resolution, which would declare it the wish of that body that Eastern Orthodoxy should be so recognized.

The resolution, now pending before the Senate Judiciary Committee, was introduced by Sens. Clifford Case (R.-N.J.) and Claiborne Pell (D.-R.I.). Senate Resolution #88 was introduced last February, but the Senators have been dragging their feet on bringing it out of committee. It is interesting to note that those Senators who have stated in favor of the bill are all non-Catholics; the Roman Catholic hierarchy fears the growth of Eastern Orthodoxy and quietly endeavors to subvert or check its growth wherever possible(this is shown thru their work, for instance, with what they call the 'Eastern Rites', which is nothing else but an overt and subtle method of fooling Orthodox faithful into believing that, the Romans, are 'really' Orthodox - ED.); because of this situation, Catholic Senators are held 'in check',also, from aiding anything that will help Orthodoxy in this country from achieving equal status with the Roman Catholics.

In the House of Representatives, five resolutions have been introduced to cause that body to take similar recognition of Eastern Orthodoxy. These sponsors are: Rep.James G.Fulton (R.-Pa.), John Blatnik (D.-Minn.), John C. Kunkel (R.-Pa.), Arch Moore (R.-W.Va.), and Robert F.Ellsworth (R.-Kan.). Of these, only Mr.Blatnik is a Roman Catholic; local pressure of voters in his State brought about his sponsorship.

- Rep.Edith Green (D.-Ore.) stated recently that Church groups should engage in 'unashamed lobbying' for all things that they believe are right in both national and international affairs. She said that some churches felt lobbying to be 'bad', but that churches were fooling themselves in this matter, because they 'cannot play hookey with responsibility'. She also said that nothing influenced a congressman more than 500 postcards, in handwriting, over and above 'petitions signed by 500' or 'group resolutions'.

- Such Resolutions can be brought to a vote if sufficient postcards go to congressmen and Senators of one's own district. - ED.

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GREEK ORTHODOX YOUTH HOLD INTERNATIONAL CONFERENCE IN NEW YORK. The 10th International Conference of the Greek Orthodox Youth of America (GOYA) convened in New York City during the week of August 25th to Sept.1st.

Composed of some 270 parish chapters thruout North and South America, GOYA is primarily a religious and educational association of the youth of that Church. An estimated 2,000 members of GOYA attended the sessions. Leading the youth was Archbishop Iakovos, who stressed the need for 'prayer as the only weapon against temptation...' In this vein , he urged the youth to stand fast in their faith despite uncertainty, confusion, fear, and sin of the times.

While Conference business consumed much of the week, the Goyans found time to make a pilgrimage to Hempstead,N.Y., where the shrine of the 'Weeping Madonnas' is located.

One of the most outstanding events of the Conference, however, was the statement by the Archbishop, at a press conference, that there might well be a major development towards union of all Orthodox churches, in this hemisphere, within the next two years. Last year, the Archbishop had been instrumental in creating the Standing Conference of Canonical Orthodox Bishops in the Americas, which includes heads of some 10 of the various jurisdictions in the land. As to the ecumenical movement with other churches, the prelate said: 'Unity can be promoted by us; but union is in God's hands'.

On the business side, the development of a more active body of laity was proposed thru the creation of a Junior Goya (ages 14-18), Goya(18-30), and Fellowship of St. Andrew (30-40) and the Order of St. Andrew (over 40).

- During the past 10 years, since its formation, Goya had collected $35,000 for the library

lf the Theological School; $110,000 for relief of the Ionian Islands earthquake victims; 3150,000 for the erection of the Memorial Chapel at the Theological School; maintained a ummer camp in North Carolina(ages 9-16); established a 'work-camp program' to help lt.Basil's Academy, Garrison,N.Y.; and numerous other activities. - ED.

)ne of the main 'barriers' to a 'united Orthodox Church of the Americas' is the failure of ne 'old-line' membership to realize that the adoption of the English language in the wor- lhip life of the Church is essential; otherwise, Arabic clashing with Slavic - Romanian vith Greek - Ukrainian with Albanian - etc. As one prominent Goyan said: 'One won- ers what the teaching of Greek has to do with salvation.....we should preach Christ rucified.....not culture.....certainly not at the expense of the Church...' And as still nother Greek said: 'Think of the Church in America two decades from now.Will it be ere? Only if we concentrate on the message of the Church and not on...the language.... et us not try to save the cart and lose the horse...' - ED.

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DEAN NAMED FOR GREEK ORTHODOX THEOLOGICAL SCHOOL. The V.Rev. emus Vallindras of Athens has been named dean of the Holy Cross Theological School, line,Mass. He succeeds the V.Rev. John Papadopoulos, who has retired and is joining rthodox delegation in Geneva, Switzerland, at the World Council of Churches.

ew dean is a graduate of Athens Theology School; he was ordained deacon in 1939, serving sistant to Archbishop Chrysanthos. In 1944 he was ordained a priest and made secretary Metropolitan Council in Athens. He served as pastor of various churches and, most tly, was abbot of the Petraki Monastery, Athens, for four years.

Holy Cross School is the scene of the proposed Hellenic University, which has aroused o much controversy, both pro and con, in Greek circles in the past months. Part of ne controversy turns on the financial question of how the Greek Community can ever aise sufficient funds to keep such an institution going thruout the years. At present, there s a debt of $435,000 that was accrued when the Seminary acquired its new acreage. To etire this debt, Archbishop Iakovos and the Greek Community has been conducting a eries of fund-raising dinners; in Chicago, on June 30th, some 160 persons attended a 250 plate dinner to raise about $40,000 to this end; In Brookline, 500 attended a $100 late dinner to raise another $50,000, with still another $33,400 being raised in pledges rom the floor, during the banquet. It is this constant strain,on the resources of the hurch membership, that has created some friction over the proposed University. - ED.

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AN CATHOLIC PRELATE BARS CATHOLICS FROM YMCA. Archbishop E.V.Byrne te Fe has issued strict instructions to his people to 'not become board members of the A; contribute to it financially; or become members of it or attend its activities'.

announcement, the bishop said: '...the YMCA is a religious organization whose history, se, principles, and control have always been and still are Protestant; the Sacred Con- tion of the Holy Office has forbidden Catholics to participate in it'.

The YMCA officials, in answering, stated simply that the 'Y' has 20% Catholic member- hip, on the national level, and that several local board members in the area are also atholic; they added: 'we seek not to have a quarrel', because the 'Y' is non-denomina- ional. - ED.

n Cleveland, Jesuit Father Riccardo Lombardi of Rome said that Catholics concentrate oo much on their own personal relationship to God and neglect to 'love Him by loving heir neighbors'. He said this type of 'isolation mentality' of the Catholic must be hanged and true charity made the center of their lives.

n Minneapolis, Archbishop W.O.Brady of St.Paul said that Roman priests 'only....have he key to heaven'.....that they are 'divided' from among men and, 'even if he speaks with tongue that stutters', the priest's counsel is 'the direction of God'.

U.S. TO MICROFILM RECORDS OF ALASKA'S RUSSIAN ORTHODOX CHURCH. Acting on legislation, introduced by Sen. E. L. Bartlett (D.-Alaska), Congress passed a law authorizing the Library of Congress to index and microfilm the records of the Russian Orthodox Church in Alaska.

The purpose of the legislation is to give old-time residents of the 49th State ready access to baptismal records. Often such records are the only proof of birth that can be shown for purposes of collecting Social Security payments.

The Russian Orthodox Church, which has existed in Alaska for 150 years, was, in many areas, the only institution that maintained records of births, deaths, and marriages. During the last war, these church records were taken to New York, for safe-keeping; this, naturally has made access to them difficult, for residents of Alaska.

As part of the project, the Library of Congress will translate these records from the Cyrillic alphabet to the Latin. Then, the records will be indexed and microfilmed; the cost is set at about $15,000. Anyone then desiring transcripts of such records will pay the Library a set fee to be determined by the Library.

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'WAS CHRIST A FARMER, RATHER THAN A CARPENTER'? This is a question that has now stirred up discussion among scholars as a result of the discovery of a 1st Century pottery script.

A collection of antiquities was recently given to Southern Baptist Theological Seminary, Louisville, Ky., by three Jewish antiquity dealers of New York; this collection will make up the new 'Eisenberg Museum of Egyptian and Near-Eastern Antiquities', which has just been opened this fall in the seminary's new library. In the collection were six fragments of pottery that had 1st Century Greek writing on them. The Greek word, thereon, which aroused this new speculation as to Christ's early life, was 'tekton'; 'tekton', scholars generally agree, can be translated either as 'master builder' or 'master workman', according to the seminary.

Dr. Vardamen, archaeologist of the seminary, expressed his thought that the word could just as easily be translated 'farmer', as it could be 'carpenter'; he cites the script on the pottery, in the use of the word 'tekton' as: 'Give to the workman(tekton)....with respect to the reaping of the wheat, two artabae(measure of wheat)'. Dr. Vardamen said also that while Justin Martyr stated Jesus was a 'carpenter', that Origen said Jesus' occupation was not certain. The archaeologist also pointed out that most of the parables of Jesus were based on aspects of farm life, and very little on carpentry'references.

Church Chuckles by CARTWRIGHT

'I know, I know...if I take care of the souls, you'll take care of the heels.....

Church Chuckles by CARTWRIGHT

'Any special piece, pastor....neck, back, wings.....'?

PAN-ORTHODOX MEETING OF RHODES

LIST OF SUBJECTS FOR A FUTURE PRE-SYNOD*

I. FAITH AND DOGMA

A. Declaration of Dogma and a Reaffirmation of the Orthodox Doctrine. Codification and Publication of an Authoritative Orthodox Confession of Faith.

B. The Sources of Revelation.
   - *a) The Holy Scriptures.*
     1. The Canon of the Holy Scriptures in the Orthodox Church.
     2. The Authority of the Apocryphal Books of the Old Testament.
     3. The Theopneusty (Divine Inspiration) of the Scriptures.
   - *b) The Holy Tradition.*

C. Symbolic Texts in the Orthodox Church.
   - *a) Authentic texts of the Orthodox Church.*
   - *b) Texts of limited authenticity.*
   - *c) Texts of secondary authenticity.*

D. Authority in the Church.
   - *a) Ecclesiastical authority.*
   - *b) Community of consciousness in the Church.*
   - *c) The principle of infallibility in the Church. Its derivation; its Biblical basis. The infallibility of an Ecumenical Synod.*

II. DIVINE WORSHIP

A. Orthodoxy and Holy Writ.
   - *a) Critique, translation and publication of the Biblical texts and the Orthodox presentation thereof to the world.*
   - *b) Paraphrasing of the Biblical text, simplification and popularization of Biblical meanings, and the dissemination thereof throughout the Church.*
   - *c) The use of the Holy Scriptures in the Church, in the family and in private.*

B. The Need for Use in Worship and in Sacramental Ceremonies of a Fixed Rubric and Liturgical Text. The Revision and Publication of Such a Text.

C. Participation of the Laity in Worship and in the Sacramental Life of the Church.

D. Proper Ways and Means of Strengthening and Furthering Liturgical Life in the Orthodox Church. New Emphasis on the Importance and Continuation of the Byzantine Tradition as Exemplified in Byzantine Arts, such as:
   - *a) Church music.*
   - *b) Iconography.*
   - *c) Architecture.*
   - *d) Ecclesiastical vestments and vessels.*

III. ADMINISTRATION AND ECCLESIASTICAL ORDER

A. Codification of the Church Canons and the Canonical Regulations for Submission to the Forthcoming Council.

B. Ecclesiastical Law and Mores for its Application.
   - *a) The uniform organization of Spiritual Courts for all Orthodox Churches.*
   - *b) Codification, procedure and application of Ecclesiastical Penal Law.*
   - *c) Jurisdiction of Ecclesiastical Appeal.*

C. Hierarchy.
   - *a) A more strict application of the Canon Law in the election of Bishops, Primates and Prelates.*
   - *b) Administrative and other distinctions in the Ecclesiastical Hierarchy consisting of:*
     1. Patriarchs.
     2. Primates of Autocephalous Churches.
     3. Metropolitans.
     4. Archbishops.
     5. Titular Metropolitans.
     6. Regional Bishops.
     7. Titular Bishops and Auxiliary Bishops.
     8. Local Bishops.

D. Revival of the Monastic Ideal, Virtues, and Life.

E. Reappraisal of the Regulations Governing Ecclesiastical Fasting.

F. Education and Training of the Clergy.
   - *a) Form, purpose and content of the education and training of the Orthodox Clergy.*
   - *b) The role of the Church in the education and training of the Clergy.*
   - *c) Extension of the system of seminar training for the Clergy.*
   - *d) Educational seminars for Priests convened by the local Bishops.*

G. Canonical Hindrances to Marriage. Study and Reconsideration of the Canon Law Affecting Marriage. The Need of Uniform Procedure in All Orthodox Churches in Reference Thereto.

H. Marriage of the Clergy.
   - *a) Post-ordination marriage.*
   - *b) Widowhood and second marriage.*

I. The Religious Calendar. Study of Canon VII of the First Ecumenical Council of Nicaea (325 A.D.) on the Date of Easter. Determination of Means of Effecting a Common Agreement in this Matter Among All Christian Churches.

IV. THE RELATIONS OF ORTHODOX CHURCHES WITH EACH OTHER

A. Inter-Orthodox Relations.
   - *a) Ecclesiastical Law governing canonical relations of Orthodox Churches with the Ecumenical Patriarchate and with each other.*
     1. Irenic Pastoral Letters.
     2. The Diptychs (tablets listing the high ranking primates of Orthodox Churches in the proper order).
     3. The Holy Myron (Holy Oil) as a symbol of confessed unity between the Ecumenical Patriarchate and its Daughter Churches.
     4. The "Tomos" of the Churches. (A document issued by the Ecumenical Patriarchate granting autocephalous status to a Church) in the observance of the duties and obligations specified therein.

* This listing was compiled by the special Patriarchal Committee on the Panorthodox Meeting of Rhodes, and was approved by at the meeting of the Holy Synod on May 4, 1961.

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b) The strengthening of existing relations by:
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4. Contacts with Theological Schools.
5. Exchange of Professors and Students.
6. Scholarships.
7. Exchange of periodicals, publications and other media of information.

B. Autocephalous and Autonomous Status in the Orthodox Churches.
a) Proclamation of Autocephalous Status.
1. Who has authority therefor.
2. Prerequisites and terms thereof.
3. Procedure therefor.
4. The recognized Autocephalous Churches.
b) Determination of the terms for recognition of a Church as autonomous.

C. Orthodoxy in Diaspora. Present Situation and Canonical Status of the Orthodox Christian in Diaspora.

V. THE RELATIONS OF THE ORTHODOX CHURCH WITH OTHER CHRISTIAN CHURCHES

A. Attaining a Unified Orthodox Position in Reference to Rapprochement and Unity Among Christian Churches.

B. Orthodoxy and the Minor (Post-Chalcedonian) Eastern Churches.
a) The promotion of more friendly relations with the purpose of effecting unity among Christian Churches by:
1. The exchange of visits.
2. Exchange of professors and students.
3. Theological conferences.
b) Study of the history, the doctrine, the worship and the administrative structure of these Churches.
c) Cooperation with them.
1. In Ecumenical meetings.
2. In Church matters of a more practical nature.

C. Orthodoxy and the Roman Catholic Church.
a) The cultivation of friendly relationships within the spirit of the Patriarchal Encyclical of 1920, and more generally in accordance with the present favorable trend towards rapprochement and unity among Christian Churches.
b) Study of the disputable issues on which the two Churches differ in reference to:
1. Faith and Doctrine.
2. Administration.
3. Ecclesiastical activities such as proselytism and the Uniat Movement.

D. Orthodoxy and the Anglican and Episcopal Confessions.
Continuation and furtherance of theological discussions aimed at closer cooperation and understanding with them.

E. Orthodoxy and the Old Catholic Church.
Consideration of initiating discussions with Old Catholic Church leaders for the clarification of issues that have long been pending between the two Churches.

F. The Orthodox Church and the Ecumenical Movement.
a) The presence of the Orthodox Church in the Ecumenical Movement within the spirit of the Patriarchal Encyclicals of 1920 and 1952.
b) Theological and other matters relating to the participation of the Orthodox Church in the Ecumenical Movement.
c) The Contribution of the total Orthodox participation and its effect on the direction of Ecumenistic thought and activity.
d) Study of means of promoting better relations with the member Churches of the World Council and the National Council of Churches.

VI. ORTHODOXY THROUGHOUT THE WORLD

A. Study and Determination of Practical Means of Making the Christian Orthodox Culture More Vital and Meaningful, in All Its Aspects, for the Orthodox Peoples, Especially by:
a) More Pilgrimages to the Holy Orthodox Shrines in the Holy Lands, in Mt. Athos, etc.
b) A common endeavor to disseminate information on Orthodoxy on a world-wide basis through a special publication.
c) Developing Orthodox Missions at Home and Abroad.

VII. GENERAL THEOLOGICAL SUBJECTS

A. "Oikonomia" (Dispensation) in the Orthodox Church.
a) Definition and application of the terms "Akribeia" (Strict Observance) and "Oikonomia (Dispensation) in the Orthodox Church.
b) "Oikonomia."
1. In the Sacraments performed within and without the Church.
2. In the acceptance by the Orthodox Church of heretics, schismatics and "lapses" (Apostates) through Baptism, Chrismation, "libellos" and special prayers.
3. In the worship.

B. The Canonization of Saints and the Need of Determining a Common Orthodox Practice in Regard Thereto.

C. Orthodoxy and Other Religions.

D. Means of Combating Atheism and of Dealing With Erroneous Systems Such as Theosophy, Spiritualism, Masonry, etc.

E. Orthodoxy and Science.

F. Euthanasia (Mercy Killings) and Orthodox Theology.

G. Cremation of the Dead and Orthodox Theology.

VIII. SOCIAL PROBLEMS

A. The Lay Elements in the Orthodox Church.

B. The Orthodox Church and Youth.

C. Marriage and the Family.
a) Marriage problems.
b) Child-bearing.
c) The upbringing of children.
d) Birth Control and the "Population Explosion."
e) Divorce.
f) Artificial Insemination.

D. Welfare Institutions, Hospitals, Asylums, etc. and Orthodox Assistance Therefor.

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inued from page 2 -)

charest, the Patriarch still lives in his palace nextdoor to the parliament building, and in countries the bishops continue to maintain great state.....clergy stipends are paid, in the ter part, by the State, and the monasteries largely support themselves on their farms..... law, however, while allowing the churches to 'perform their religious rites', has stripped of all their former social activities and programs. Thus, the churches have extremely few acts with the outside world.

Communist parties are intensifying anti-religious propaganda...to which the churches are llowed to make any public reply.....Public support of the government's general policies is condition for continuation in office of the leadership of any organization. In the terms of the arian 'Law of the Churches' of 1949, which is vigorously enforced, 'Ministers....who break aw, offend against public order or public morality, or who work against the democratic cutions of the State, may, at the proposal of the Ministry of Foreign Affairs, be temporarily ended from office or dismissed, apart from any other liabilities....If the minister is not sus-ed by the leadership of the church concerned, he is suspended by administrative order'.(Art-2).

e great services of Easter night many thousands of persons of all ages crowd the churches heir surroundings. On ordinary Sundays, congregations are very devout, but attendance is smaller. Sermons are preached at the main Sunday Liturgies in city churches though seems to be less frequent preaching than in Russia.

mania, well-sustained efforts are being made to encourage the congregations to join in ng parts of the Liturgy and not to leave the people's part to be sung by the choir only.

lgaria, an encouraging sign of the deepening devotion of believers is the fact that the num-f communicants has risen steadily during the last ten years. People can still go individually lgrimages to monasteries. In one church in Central Sofia, seven priests are continually on hearing confessions and praying for the sick.

believers are members of 'brotherhoods', which meet weekly in the churches to hear lec-: in Bulgaria. In Rumania, a great deal of repair work is being done in churches that were ged by earthquakes and war; a number of new churches(such as shown on the front cover) also been built in the growing suburbs of Bucharest.

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